

M 1323

Seattle, December 30, 1967

[REDACTED]  
Must Remain in  
Transcription Room

We got stuck yesterday on LSD, didn't we? Huh? But where is Carolyn? Not here tonight? Thank goodness we don't have to talk about LSD. What do we talk about? Because tomorrow, as you know, we'll be going thru, and won't be back until beginning of February, at least during that time, be on the West Coast. How we get here I don't know, on the way over probably we'll have to make some stopovers in Dallas and Albuquerque, so it will delay us, and then work our way up from Los Angeles, so maybe, Seattle being at the end of the line it may be a little later than the beginning of February. But in any event we'll be here. I don't know of anyone who will come from New York and I don't know if I will drive either, but whichever way it is we will have a chance to talk more then, and probably a little bit more in detail. But the question now for you is what are you going to do over January? Because it's the end of the year, and you have to make up your mind and make plans for what you want to do in the coming year. So it's a question of resolutions that is based on what you have done this year and what attempts you have made and what particular level you may have reached. And to the extent that you know that something else is still to be done you can make now your plans of what actually you are going to do. You have to see if you could for yourself make some tasks that you set out, that you set out - that you take

for yourself. And again the motivation is understood. It is for you that you work for yourself. And for yourself that you get together in a group. And it's for your life that you try to understand what is meant by the Ideas of Gurdjieff. And it is for your life that you know how to apply the principle of objectivity in your ordinary subjective living ordinary existence. It is your personality that you hope will change into your individuality. And it is your relation to that what you consider, for yourself, either God or the highest level to which you wish to attain and that you know that man's purpose in life should at least start to consider the possibility that his life on earth is not everything there is to it, and there is much more involved than just what meets the eye. In other words, the question is <sup>always</sup> what will become of you? And what extent do you think that something can be done, and then if you believe it can be done - how will you do it? And where will you start from? Why do you read ALL & EVERYTHING? What is there in that particular book, you might say, that will attract you, or rather, that even will make you try to consider reading it, knowing well enough that the sentences are long and that the different words that are used are sometimes incomprehensible. And why is it that you insist - and why do you follow even a certain remark by Gurdjieff that you should read it even three times, not only once. And what is the reason actually that you want to read it. For one thing, don't read it for the first time only and then let

it go. If you want to read it, do, as he suggests. And read it at least three times. Then maybe you will get something out of it that can be useful for yourself and not remain memory in your mind and every once in a while think about it that it was really a nice kind of a book. But you might, you might say, you take it apart and you take out of it certain -- let's call it for the moment, nuggets of gold. And that kind of particular part of the book that sticks with you, comes back every once in a while - you remember. And particularly when there is attached a certain association that that what really appealed to you has to have a practical application in your own life. And don't forget for one moment that whenever you read this book, that Gurdjieff is talking to you. He's in general talking of (

) about Beelzebub and trips to the earth. And why Beelzebub - and why the earth - and why are people on the earth called slugs? And who is it he is talking to? Hassen, his grandson. And why does he compare the beings on earth, and consider the question of earth and solar system as a remote system quite a distance away from the Sun Absolute? And that then Beelzebub, for whatever reason may have been given that he was, you might say, exiled to this planet Mars. What happened in Beelzebub's life? The old story about Beelzebub being a fallen angel. If an angel falls, there is always a purpose. That if one has enough interest in the angel when it falls for some reason or other, that there might be an opportunity to correct itself so that again such an angel

definitely they need help and Beelzebub comes for that reason, and then comes to earth. What is earth for us? Our body. Our emotions are the planets, and Mars is a very definite planet - quite descriptive sometimes - we say - a Martian attitude. And attitude ready to fight but not fighting. But to be in a certain state in which one becomes extremely interested in that what is going on. And the trips which then Beelzebub makes, in the presence of Hassein if he could, and afterwards telling Hassein what has been taking place while Beelzebub was on the planet earth. That that of course allegorically represents the possibility of a man trying to grow up and becoming Conscious and every once in a while from whatever there is from the standpoint of Consciousness that he returns to earth as it were. That he, on the spot studies and is in contact with that which is the manifestation of himself. That is his bodily or his physical manifestations. And that Beelzebub then helps in correcting the manifestations of a man as he is behaving. In exactly the same way as when he comes from Mars and settles down on earth for a little while. That he wants to help the people overcome the difficulties under which they happen to live. And that all throughout the book there is this different way of saying how to study oneself, and how to start with that, really, at the beginning of the book, like Atlantis, and representing the essence of a man which was covered because it was inundated and disappeared in the earth. What is there similar in the life of man that at quite an early age already disappears.. And then for the time

might be acceptable again to that where he came from. And Beelzebub was that kind of a person who for some reason or other had to be exiled and left Sun Absolute where he had apparently, his Being. And His Endlessness was not pleased with the way Beelzebub happened to behave. Prematurely interfering with that which was management on the part of His Endlessness. That then Beelzebub was given opportunity to live for some time in a remote place and then after - after fulfilling certain obligations that were laid on him that then he was on his return trip. And on the return trip to the planet Karatas he tells little Hassein about his experiences. And the experiences are, you might say, retold in the form of six descriptions of descents of Beelzebub to the planet Earth coming from Mars. Again you ask - why Mars? What is Mars for us? And what is the reason he builds a telescope? And what is the telescope, for us? And all the time while you read, what is Gurdjieff trying to tell you when he talks about the telescope? And who is Beelzebub and what is really Hassein and what is the Earth? And the trips from Mars, one of the planets, is a state in which an observer should be when he considers that which takes place on the earth. And on the earth certain things are happening because there happen to be people living on earth, even if Gurdjieff calls them slugs, it's only to indicate that their particular development is rather low level, and that their consciousness is not so much as sometimes people on earth might think of themselves. And quite

being is really, surely not seeing but not even noticed in any way whatsoever, and very seldom is touched. What disappears in man when he grows up? When he is first a young child and then gets educated. And what are these layers of education, so called culture? The different cultures that are described in the book. Tikliamish, and all the different parts of the earth that are visited in time by Beelzebub. And finally ending up with a visit to America. Probably one of the longest chapters in the book. Because America represents, for man, the totality of all of his manifestations in his superficial world. And you have to see how these descents are regulated, almost you might say, as if the observation by Beelzebub from Mars gradually becoming acquainted with what happens on earth and what are the manifestations of man as he is. That that starts in a very simple way as a man grows. But then when he becomes fully developed and, you might say, educated well enough so that he can live in this world that then he has acquired a tremendous amount of manifestations of his own, and these have become for him his personality. And that in the chapter on America one has a conglomeration of all kinds of forms of manifestations like each man has in his daily life, and that the simplicity of life for a man is so complicated by the time he gets really grown up and full grown that it is comparable to the state of America as a country of fully developed with any number of gadgets. But then as a result afterwards of a recapitulation of a certain consideration of what are important

subjects for a man to think about. The question of more. Apparently a necessity and also a consideration of what happens. The question of the psyche when you read the chapter on France. The question afterwards of religion. To see what is meant by Messengers from Above. And that if a man, starting to Work, and becoming interested in his own development, that he has to consider what already has gone on before. And if it is a question of development of mankind, which man is part, that he then should know what advantages and disadvantages there have been in the form of different kinds of religions and of which man, when he starts in this kind of Work, also has to consider what he himself has gone through as becoming contributory to that what now is his interest in the possibility of putting to practice what he knows. And that therefore the emphasis that whenever Gurdjieff now talks and Beelzebub relates what is really the essence of Buddhism, and the essence of Christianity, and that what takes place in Tibet, what takes place in the giving and the trying to continue to make in existence that what already was there. And the dangers that are involved with the transmitting of that kind of information to those who have, that is to continue to live after someone dies. The real reason and the meaning of Christ, and that Jesus Christ as a Messenger definitely had something to say and that that can only be understood when understand what is meant by waking-sleeping state, and the actual reason why a person wants to wake up himself. In the old sayings of

Buddhism, very similar to that what are of course commandments for a man and how he should live and what he should do, that that also becomes apparent that one wants to consider what is there in each person that he has already become affected with, and with which he now brings that what is his knowledge and that what is his feelings to the possibility of using it in some way. And that therefore at the end when Gurdjieff talks about the sequence and the form in which these particular stories allegorically have been placed that there is a very definite reason why they had to be placed and told in that particular kind of a sequence. So that when one becomes more and more convinced that man is mechanical that in this kind of mechanicality I have to be introduced to such facts gradually so that when that is prepared that at the end I can really accept the fact that I am totally a mechanical kind of reactive creature. In the beginning I couldn't understand it quite well because I would rebel. But when gradually fact after fact is given and becomes more and more acceptable and logically as reasoning that that actually is the existence of man that then in the Form and Sequence is explained that man when he reads, and he reads intelligently that he then can understand why it happened to be that way and that it is he himself that is really, you might say, at stake. And that Gurdjieff has in mind to try to tell people why they should have an impartial criticism of themselves. For then you see as a climax after that, that



even if there is destruction that there is still the possibility for anyone who wishes to believe and who wishes to Work, that ultimate aim would have to be Conscious Man. And then, for those, a description, what is a Conscious Man. In this mountain pass of impartial mentation. Of that what describes what happens to Gurdjieff (Beelzebub) as he is on his return trip to be united again with his Endlessness and to be able to take part in the maintenance of the universe. That then you might say he gets his degree, and that this kind of a degree for him is based on the good will of all the people who are around him and will help him to make and to help him to form the so called horns of wisdom which will, for any conscious person start to sprout out of his head, and that in this cooperation, this group of holding, and you might say holding the hands together, in order to assist each other so that energy can flow to that kind of a person who all acknowledged in that particular chapter as being more Conscious even than the Archangel which helps in this particular event. Then you see, the book ends with a friendly advice, the same way as it starts out with a friendly warning. Then, in From the Author, Gurdjieff tries to give hope to those people who understand that certain things have to be done and sometimes may have the impression, either because of age, or because of certain difficulties under which they have lived that perhaps it is

a little too late for them to start Work, and although he emphasizes the necessity of Work and also the seriousness of it, and that perhaps persons might at times be a little disappointed and perhaps want to give up that he says very definitely, don't think it is easy, while at the same time know that it is not too late. And that anyone who really wishes can go from one current of water into the other and change his own destiny. You see, the book is only a beginning. It's the first book, in which you might say, it is a breaking down of certain concepts and in order to help people to become more familiar with the exact state in which they happen to live in unconscious ways. And that it has to be followed by this stories of REMARKABLE MEN indicating that Conscious Man in some way or other as remarkable can exist and have existed on earth. And that in the third book, that what is the Third Series, man is told what is this esoteric knowledge which will give him the ability and the possibility of utilizing facts that have been given after he has established the foundation for himself of actually knowing what he is and what he is worth. So the book ALL AND EVERYTHING has to be taken as part of the three series, of which the first two have been published and the third one may be published then only for those who really deserve it. Because esoteric knowledge should not be sold in the public market. And I hope that it never will be published in the same way as the first series and the second series. But that naturally it should be made available for those who want to Work. And that all throughout the first series you may not know exactly

what is meant by Work. But if you can read between the lines that sometimes you can understand that what is written in a certain way if you have a little bit of an inkling of how to read, you will already find in the first series indications almost, you might say, by the opposites of what are being told, if they are descriptions of negative states that one knows what it is to be positive regarding oneself and what is the real need of Work. And that in the book itself there are several pages that refer to the question of how to Work on oneself. And the name "parktdolg-duty" which is used by Gurdjieff definitely indicates that something has to be done and it is not just a matter of reading or even feeling and then having a good state. What is the advantage of a book like this? What is really something that one could hope for? How should it be read? What can one do with it? And then, having acquired all kind of data about oneself what is then the next thing to do? Of course it is obvious to say that it has to be due to the association of such facts and that naturally it has to lead to the acquisition of certain irrefutable facts about oneself which one would call Objective. And then in that sense one is interested in reaching a state in which a man actually receives and thinks and feels and does in accordance with an Objective Law. And that the purpose for man is to try to understand the meaning and aim of his own existence. And if he sincerely and honestly wishes to reach that kind of a state that then gradually out

of his ordinary unconscious way he's been living a man can be built and a man can grow. Or a man will evolve who really will answer the purpose for his life as originally was meant, when he was born that he should have stayed in that kind of a conscious state in which a child is still uninhibited. And that his essence should not have been destroyed and that he would have known what to do under any kind of a condition and in any kind of an experience of that what is really right for him. There is enough in the book to know what to do. It will be necessary of course that it is followed by the second and the third series. But the third series would only be a description of Work. And that anyone reading the book should then, that is, the first series, should then be entitled to receive that kind of an esoteric knowledge. And there is of course, always then the question, where will one get it, if the third series is not published? One gets it from people who have already Worked and perhaps have been fortunate enough to be in contact with Gurdjieff for some time. And although it is not necessary to have that because Work speaks for itself. And if Work is taken, that then it is not necessary to even have met Gurdjieff. Even to the extent that it would not be necessary to know that he has lived. One makes an acknowledgment of that, and if one knows he has lived for that kind of purpose of communicating these ideas for the benefit of mankind as a whole, that then if I take it then of course I become grateful

for that kind of a source. But that ultimately, also Gurdjieff, was nothing else but a channel through which this kind of esoteric knowledge has flowed. And then, when this particular stream, you might say, reaches one, that it is the question of taking it in the best way one can and digesting it in as much of a different kind of a way that may be necessary for oneself to remain open to the possibility without prejudice to digest it in the way it was meant to be given. And that because of that the possibility exists for man also, to become Conscious and to have a Conscience so that ultimately he could become a Real Man even in this world. Independent of that what now binds him to earth, that then in that kind of a freedom he would be ready to be united with the totality of all living. These are the things that you have to consider when you for the next month, why a group? Why come? Why talk? Why think about Work? Why feed? Why do you want to discuss things about your experiences? Why this insistence of the application of these ideas in your life? Simply because we start and you are honest and sincere. You have to be checked up. Because maybe, with your ordinary interpretations you go on the wrong road. And that only by the results of that what you tell, what you explain as an experience of yourself that someone else can tell you what may or may not be wrong. And that they, because of a little better knowledge, knowledge of a more mature kind will be able to help you and set you on the right road in case you may have gone astray. It's important to see why a group is needed. And why it is necessary for a person to attend to it regularly. And not to miss anything because the stimulus that you do need in

order to overcome your own laziness - you will get it by having contact with people who are also Working. And it's very difficult to maintain the desire on your own part. In the second place, get rid of these ideas that you already know what is meant by Objectivity. Because you don't and even if you have read a great deal and even if you think you do or that sometimes you make a statement that you are already doing it now and have done it for a long time, I will assure you that you are entirely mistaken. It has nothing to do with whatever your experience has been so far, except perhaps a few moments in which accidentally you may have happened to be Awake or to be Objective. Now for the rest of the time, 99.99% you are and always have been unconscious. Because that's the condition of mankind on earth, and when we are talking about this question of how to develop one really talks about that what doesn't belong to earth primarily. And it is really meant that one starts to develop certain things that will free you from the conditions of earth as they are now. And that each person has to learn what is meant by the words "self observation" and the application of that in your daily life. That that what is meant by "impartiality" and what is really meant by "living in a moment". And that unless you know what these terms mean by the experience you will never find out how to Work. But when you do know, and you try to have the experience you will then find out what little you know, and how little, really, there

is of the actual experience of a moment of being Awake. You need other people to tell you to what extent you are doing the right thing. You yourself will not know because you have no means of judging about your relative state of Objectivity or Awareness. And also you have to learn to formulate for yourself what actually is taking place. And unless you do this you will not be able to receive more information. And that therefore continuous reading will not help you at all. And that you may think that you know a little more and, in all probability the knowledge is there, it does not mean there is an understanding at all. The fact that you have to explain sometimes what your experience is and then maybe be set right again so the principle is not violated and that then with that kind of information you start again and again. It is absolutely essential that gradually your mind gets filled with the Ideas first in the proper way and the clarity of what is meant by Work. And that in the process of Working and the application on yourself that then that kind of a knowledge is changed into an understanding. Understanding is a more condensed form of the facts of knowledge. And when understanding can take place in the mind in such a way that it really has become part of you and that you will not, not only not forget it, but it will always be available, because that is a requirement of understanding, that it is always available whenever you need it. It's quite a different kind of a concept from having knowledge of certain facts that might

be forgotten. You might say that understanding is unforgettable knowledge. And that for that reason, this question of understanding belongs, not to what man is as an ordinary personality. It belongs to a level of his being which, because of his attempts at consciousness, is raised and is a little higher than that what is his normal functioning on ordinary life. And this is the way it should be, because man in his attempt to Work, has to become more free from that what is earth and gradually, you might say, get ready to leave this earth. So that, when man Works, something takes place, not only in the accent, his point of gravity of his interest is going to be changed from the periphery more and more to the essential values of himself. But that also he himself as a whole in his personality changes the density, and it becomes lighter and lighter for him. You might say less and less attached, and it seems as if at times such a man is walking, not only on air, because air still belongs to the ordinary subjective world. But he becomes that more and more he is walking on Conscious impressions. A little bit further away from the earth than walking on air only. This is the reason for groups. The reason for exchanges. The reason for wanting to spend your time in a much better and a much more efficient way. And that really, you have to, and you have to do this every day practically, that you consider the expenditure of your time and energy. And I would suggest to you that for January every day, you



consider in the morning the value of your energy and how you spend it. Really come to grips with yourself. That you really consider that that what you are doing is necessary. And although there will be many things that will remain quite useless, not only in activity of the physical body, but mostly in the thoughts you have and to a great extent in the feelings you have. It is really quite useful to know what is what and that then the realization will come how useless it is, how you live in many many ways. Extraneous thoughts which have no meaning whatsoever. Repetition, that what keeps on circling around in your mind without coming to any conclusion. The idiotic nonsense that you feel about a variety of things which, in the first place is none of your business, and surely if you had a solution would not be of any help to anything. And that the question of your body, question of how to spend energies of your body and how often energy is used for quite useless purposes, no at all, only additional to something that happens and then the tensions of your muscles, or the way you are sometimes, the way you take in food and the way you digest it and what you do with your life. That those are the things that you have to consider - and really consider from the standpoint as if you could become an efficiency engineer. Not only about the material welfare, but also about the psychological. You might call it even, a little factor that is now functioning in you, and that for

which you are responsible. To what extent you want to be serious about this I don't know. Whatever you think that is necessary for expenditures in the direction of earning money, or that it is necessary for your own self respect that someone else admires you. Or that you think you are entitled after a little bit of physical work that then you have to give in to a certain form of laziness, or that you consider sleep such an absolute necessity because that what you do during the day simply because you have your eyes open and of course because of that you're tired. Each person has to consider his life and her life at the place where they are. And it has nothing to do with age. Because each person remains alive as long as he is on earth, and it is his responsibility to remain alive as much as he possibly can. It means really, that a person has to look out that he is not going to crystallize prematurely. And it also means that the energy he has available is spent most efficiently. That there are no leakages and that he actually feels guilty when there is such a leak which he doesn't fix. I say for the month of January, take it simply as one month, and it's only thirty days. And it's only one-twelfth the period of the year, and what is a year in your life? Because you hope to live at least until sixty or seventy, and although you may have spent already quite a number you certainly are entitled to a great many years more. And here I ask you for one month.

to consider the value of your life so that in the future after such a month you will be able to do a little bit better and that you have become a little bit more responsible. Work on oneself that's a result of the responsibility to which I feel for that what I now so call "own". And that in this particular process of owning that I think that I can spend anything that I now have recklessly. That the responsibility enters at a certain point that perhaps I don't own what I think I own, and that perhaps what I think that I have is not my own at all. And that perhaps because of this fact of being alive that I am part of a totality of life as I notice around me and that becoming part of that what is life for me I will share in the responsibility of maintaining it because I have life within myself. And in being responsible for that I become responsible for the principle. That I consider myself a human being and I see other people as human beings around me and I see in myself whatever it is I call a struggle or a struggle against a certain form of mechanicality or a state which I call ? unconscious because I fly off the handle quite easily and I cannot control myself. And I know that I am stupid and at times I have to admit that I am God-damned lazy. That all these things are not becoming to men and that man should be different and although I may sometimes whixh to be different that I don't know how to go about it because even if I say

that I want to, I may not even have the energy. And if I have the energy I may not know how to apply it and in what direction. And that saying or thinking or even feeling or repeating or being influenced by reading books like ALL AND EVERYTHING is not everything for me. Because unless I apply that kind of knowledge the book ALL AND EVERYTHING is everything except myself. If I use the book then I become part of it, or that what is in the book becomes part of me. And then in fact and in truth all of me is in everything of my life. Perhaps that's the way to look at it. Perhaps that's the way you should, early in the morning during the month of March consider your day. What will I do? Where is the day going? And why do I wish to go with that day? Why do I wish to continue to remain responsible already for what I have and why should I add more to my responsibility? I become more responsible for that which is my inner life in order to be relieved of responsibility, to a great extent, of my outer life. It's a matter of view point. If I become objective to that what are the manifestations of myself in ordinary life I will attain a certain freedom from them. And that then out of that what I now spend my time on I will select the moments and the directions where it is really necessary for me to maintain myself and that I will reduce probably the manifestations which are now quite useless and it is for that reason I will have more energy available for taking responsibility for the development of my inner existence. What is the real reason for man to wish to grow? Why does he - finding himself on

earth - why is he not interested to just leave it at that? Why can't a man accept the fact when he is born that he will die. Why should I bother about even the consideration that maybe, you never can tell, that after life something still remains in existence. And why, when I look at the sky and all the different so-called heavenly bodies and not know any of the laws and still know that somehow or other I'm influenced by a variety of things not only of the earth but many things around the earth and solar system. That I become interested in certain ways by which I know that information reaches me, and that kind of information there's an influence already has formed me in a certain way and that I'm grown up and have become a child of circumstances. And that I am, every once in a while, fed, you might say, in the lap of Mother Nature. That I to some extent am protected in some way and that nevertheless in this particular existence that in now I grow up and there is a time when I have to leave the home of my mother. You see it is important to see that this life as we are living it now, is surely not everything there is and that I cannot help questioning the possibility of further existence either perhaps before, or perhaps after but that the idiocy of assuming that all that exists as life ends with me. It's almost presumptuous, why should my life as I now live it, die? And however could it be called life if it is subject to that kind of a destruction? Do you see the understanding that gradually that what is life is within me, and that that what died is not life at all. It only means that that what is

destroyed is no longer fit for life to continue to exist in it. The problems of Work, the problems of understanding oneself, the problems of learning to find out the truth about where one is and then to utilize it for a very definite purpose of being able to grow out of this as if one's life at the present time is nothing else but the preparation to yield the fruit of that which is really a harmonious man. And what he should become if he possibly can even this life. Because I don't know what will happen afterwards, I don't want to take a chance that I will miss the boat. I want to live now, I want to understand now to the extent that I can now and I don't want to wait for tomorrow. That's why I say it is not a question now of post-poning. Whatever group you have, whatever is available of the knowledge of Gurdjieff and there is little enough and there are perhaps a few people who start to understand a little bit and perhaps a little better of what is really meant by possible evolution of man. So that one may, at times, be grateful that one has been in contact with it. And at times you may object to it because it has put an obligation on you. And at the same time thinking about this logically - what are you going to do with this kind of an information that now you might say you have been exposed to. And are you going to put it away again? And put it on the shelf and let it gather dust. And that you take the book and you say "oh, all right, yes I have to read it." And that you read it half way, wishy washy without any desire and you can be so glad when you really can honestly say that you have read it once. And even at that you probably didn't read it because the difficult words you may have

skipped, and the sentences that were too long you did not re-read. I say one month is a very short time when the question of that what is the value of your life is really to be considered. And I do hope you consider Work in that sense. Work is unique. Work on yourself is not something you find everywhere. And it is not usually published, and it is not really so readily available in that what has been published as books of Gnostics or Esoteric values. You still have to dig for it. You can read Secret Doctrine if you like, but what is there that gives you the idea of the necessity is right next door - to you - where you live. Not to continue to sit in your house where you have the Secret Doctrine all around you and where you read it and are affected by it, but that you have to move over to a different place which becomes a practical workshop, in which you only remember that what you have read and then put to practice what you think you know, in your daily life. In reading then to digest and to make the secret a part of you, so that it becomes for you at least, an open secret. And if it is secret to the extent that you understand it, that then you will be able to utilize it at the proper place and the proper time in order to stimulate those who are also seeking, and honestly seeking for something that will give them real food, that then maybe you will be able to tell what to do about it and how to consider their life. As if Ashiata Shiemash tells you about the terror-of-the-situation under which mankind happens to be. And if it strikes home that you see yourself. And this time perhaps having no particular wish to gloss over it or reinterpret it or to rationalize about it. But that you have actually come to the

conclusion that you are ready to accept the facts as they are and as without any question now, you must accept them as they are because that is you. And although it might have given you an insight of yourself which you never suspected and with which in the beginning you don't dare to live because you won't believe that you actually were that way and you were that unconscious. And that this terrible situation has been there without your knowledge. All through the years of unconsciousness and that now your eyes are open and you see it and then together with that you're absolute inability to do anything at that time. And that therefore the only possibility would be to remain patient and to hope that God will allow you to work. So that when you get finally to that point which you say yes, I know, all of that is true. I agree and I know it and I understand it and because of that I am committed. Because together with this terrible condition there is a light ray indicated also by Ashiata Shiemash. How to Work when you read it right. You will see in that chapter there are indications of what to do. And that when the necessity is placed on one as a responsibility, to try, to tell others, to convince them. Hundred of them. That they in their turn also start to Work. But you see it is not all as yet. How should one tell people? How can one communicate so that the other person also will Work? Because if they don't Work there's no use for you to teach. Naturally, you Work. Naturally, it is alive in you.



Naturally you wish to communicate it because it is a necessity, it is a law of life that one shares life with others. And whenever you see something that goes in the direction of death that you try to stop it because you become responsible for the existence of life as long as you have any means of guiding it. And that therefore whenever you now, you believe, Work can help you, and maybe to some extent you know already by experience that there is that possibility and that you want to live in accordance with it as far as you're concerned. Then you want to tell others and you have to tell in such a way that such a person again can tell others. So that something is kindled in a person with whom you happen to talk, that they in turn are so engrossed in it, so affected and so actually feeling the responsibility of Work that they again can convince hundred others in their turn. It's such a tremendous undertaking. One has one's lifetime to do it. As long as you stay alive. As long as there is something in you that you know you are responsible for. As you grow that that aliveness has to be fed. As long as you know that at the end of your life, physically, that what will be required is still an accounting. How did you do with the talents that had been given to you? When one talks about Work one must talk seriously. It's not a flippant matter at all and it is not superficial and when one talks and when one starts to talk, one prepares in a very simple ordinary way to talk about serious things. And then one eliminates ordinary life for a little while

and you leave all the little superficial nonsensities outside the door. And you come here with a very definite intention of finding something that is food for your inner life. And don't carry with you all the different things that are ordinary superficial manifestations. And it does not mean you have to put on a mask as if you go to church and want to appear holy. Something in yourself has to be honest. And with that you come because you wish to communicate that what is really your heart, what is your essence, what is reality for you. And you talk about that because that is your life for that time. Your life is no longer for that time that you sit together in all kinds of nonsensical exchanges and communications which have no particular value and belong to an unconscious existence. And let them be there! They belong to the fru-fru, to the little bit of the tea party. You talk about Work! Work as you know it. Work as you apply it. Work as you make attempts. And Work in what you then meet in that what objects to you wishing to Work. That's the subject of conversation. And please adhere to it. And if there isn't that kind, don't have a meeting or stop it. Don't waste your time or someone else's. And don't bring to a meeting all kinds of things that don't belong there at all. In which nobody has to be interested. If it relates to Work as you understand it and it doesn't matter if you know it or not because maybe you are quite innocent and maybe you are quite ignorant and maybe you have to

learn. But at least your attitude should be - Work - what is it for me? And what did I do with the knowledge I already have? When you talk that way there is a level. You reach a level in which you will allow with greater patience anyone to talk, and, you might say to try to define what the meaning of Work was for him during the week or during a day - already made attempts. For that you have to have patience because it's not always easy for a person to put things in words, let alone that the words and the sentences have to become clear. But at least such an attempt has to be recognized and you have to make allowances for that. And then as soon as it goes over into a general discussion or perhaps nothing else but a talk, talk, talk business, please have the strength to tell a person to stop. And to say - that has nothing to do with Work as far as I can see it. Leave it for your ordinary friends whenever you have a nice little coffee-clutch, but don't bring it here because here we want to find out - as if time is really of the essence. As if it is necessary to come to grips now because you never know what happens tomorrow. As if you really wish to utilize the opportunities that you do have. And to thank God for that kind of an opportunity. Many times I say what else will you do with your ordinary life if you're not interested in the possibility of growth? And if you are, and you know how to grow - then grow! But don't talk about it all the time. And if you want to grow and if you want

to grow away from subjectivity, the only answer is to become non subjective. Because that would mean freedom. So leave alone all the ordinary little bits of affairs of life for whatever they are. And if they are connected with your attempts in ordinary life to try to wake up. You have a right to talk about them. Don't waste your time or someone else's. And when a question is answered or when your question has been formulated and maybe there is no answer, and maybe it is necessary to formulate it in order to make it clear for yourself what the question was, perhaps even in that you already have an answer. But Work. Simply I say. Not for appearances sake. Don't be hypocritical. Don't do it because you think it is right that you have to talk in order to show off. Your conscience can tell you, the sincerity of yourself can tell you, and the accent is not on generalities. The accent is on very very simple statements regarding attempts. How do I wake up? How do I realize that I'm waking-sleeping, unconscious? How do I know there is for me possibility of being awake? What do I understand by "awareness" - of that what is me, and to what extent will I be allowed even to accept that what I am? With a purpose. To use it as a foundation on which I can stand now. To build something that I wish for the future? I say this in particular because many times one wants to talk about a variety of things which are very nice and enjoyable, but do it some other time. Wait 'til you get home to talk to yourself about your particular pursuits and

how marvelous and wonderful you were. It's quite all right. You can even think that God will hear you, and that after some time God will pat you on the shoulder and say "you're such a remarkable man." But don't let the other people hear it. Remain very simple in your Work. But you can really only be simple when you make attempts. When you really have something to say. And maybe you come just to listen. And maybe for a long time you don't know what to say, because it's difficult sometimes to formulate. And still come! Because you help maintain something that is of value. And it will be of value to you. Maybe more later, but you also must know that the fact of your coming means it is of value to someone else. We are talking now about life as it ought to be lived. And where the accent of man should be, on that what belongs to him really, as reality and not the ordinary superficial means with which he goes through ordinary life as it is required of him. He has to continue with that, everybody knows it. You're not withdrawing from this world. You're still here - your feet are still on the ground. It has a meaning you are still walking if you are able to walk. And that what you wish when you want to grow up, when you want to evolve in our sense of the word, when you want to become free from this earth. It always must mean that you cannot settle for whatever you would like, but that you have to pay whatever is demanded of you. It is not going in accordance with that what you wish. There is a law you have to uncover.. What is my payment? And the books

for you at the present time in an unconscious state are closed. And you try to open it and there's only one key. And that key you have to forge because even that there is no description of it. And you try many times, trial and error, to open that book of Consciousness in which you read how much you owe Mother Nature so that then you can settle that particular debt. It is also specified in what way you will have to pay. One tries to read the book of one's life. And there are many pages already like a journal that you have gone through and that perhaps you have written up. And during that particular period of your life in which you happened to write, and maybe poetry, that there are certain statements which accidentally are indicative of the possibility of more life. And that every once in a while perhaps you look back and you say "how did it happen that at such a time I knew so much?" And still when one writes, each time that you write a page, you paste it to the left side and it becomes your past. And don't open the past too often. And don't dwell too much in it. It is a good book. It has brought you where you are. Be grateful for that. But the pages now are going to be written by you the way you feel you ought to make your life worthwhile and on which you feel you can really rely, and that that what has become the foundation of knowledge now becomes the walls of understanding. To build your house in such a way, little by little probably, but

related constantly - constantly with one particular thread that runs through all understanding. That is the question - How do I remain awake? Because if that isn't there, that what you build has no common denominator. And the house will not be strong enough. For January you have the task to maintain a group. You have a task to try to see what you know and to talk about it. You have the task to behave as if you already know what it is to be awake. You have the task to consider your life from the standpoint of an unusual condition. What it is to walk with God. You have to consider the seriousness of what is involved in wanting to wake up. Because it is not for everybody. And it is not so easy when you wake up to know exactly what to do. Because you wake up to many things about yourself. Some, unsuspected and some quite undesirable, and sometimes pretty terrible. And all of that, it is you. And with that you have to Work. You have to build the bricks. You have to mix the cement. You have to add sand. You have to know the quantity of water. You have to have a little dexterity. You have to know how much to put on a trowel. You have to have an eye so that the bricks remain horizontal. And that finally the wall becomes vertical. And is strong enough, because the cement has to be penetrated into all the pores of the brick. This is one's Work. Psychologically, professionally. Real inner life engineer. Final builder of that what is the total plan. Of that what God perhaps at times will disclose to you. And will ask you - do you wish to help? If you wish - start -

don't wait. Many many times one may hear this kind of an admonition. You should Work, and you say, yes God. And tomorrow he says it again and you say, yes, twice - but you don't do. And then finally God says it three times to you and then the tone of his voice indicates - either now, or never. And if you don't it is all right, but then, I would almost say, God will say, you will die like a dog. Too bad for you. I wished you to be a man and you chose to stay an animal. Either one does or one doesn't. This is the command of The Lord. Goodnight everybody.